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TREATISE OF BAPTISME.

Wherein is declared that only Christs Disciples or beleevers are to be baptised.

And that the baptising of Infants hath no footing in the word of God, but is a meere tradition, received from our forefathers.

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MVSEVM
BRITAN
NICVM

To the Christian Reader.

CHristian Reader, I am very briefe in a matter of great concernment, though I know too well that the opposers of this truth are very large, bringing in in stead of Scripture, their far fetcht consequences, though by such consequences as they bring I finde that many of the grossest errors that can be are held out: as free will, falling away, and the like, and what makes so many differences of Religion among those that seeme to bee guided by the word, but their holding of points by consequences: for the word is one and the same, and therefore I desire thee and all Gods people, to sticke to Gods naked truth laid down in his word, and not by consequences to overthrow plaine Scriptures. Farewell.

Thomas Kilcop.

John 4.1.

Ieſus made and baptiſed more Diſciples then Iohn.

BY Diſciples is meant all in whom the worke of grace is wrought, as appeares *Act.* 1.13,14,15. and 2.41,47. and 6. 1. compared together. By Baptiſme is meant the baptiſme of water, *Iohn* 3.22,23. Baptiſme is a Greek word, and moſt properly ſignifies dipping in Engliſh: and therefore the parties baptiſed are ſaid to be baptiſed not at but in Jordan, *Mark* 1.5,9,10. and in Ænon, *Iohn* 3. 23. *Act.* 8.38,39. *Math.* 3.16.

Then note,

That the baptiſing or dipping in water belongs to Chriſts Diſciples, and none elſe. The Text tells us that Jeſus (meaning his Diſciples by his commiſſion) made and baptiſed more Diſciples (not more children) then *Iohn*. *Iohn* baptiſed many, and Chriſt baptiſed more. But all that *Iohn* baptiſed were Diſciples, and all that Jeſus baptiſed were

were also disciples. They were disciplized by the teaching & then baptizing, according to Christs commission, Matth. 28. 19. 20. Mark 16. 16. which is all one commission: they must first be disciplized by teaching, (for so the word in Matth. signifies) and then be baptised: or first beleeve, and then bee baptised, Mark 16. 16. want of faith doth hinder baptisme in Gods account, but nothing else, Acts 8. 36, 37. the Eunuch beleeving with all his heart, was admitted to baptisme, otherwise he could not: and they that had the Holy Ghost given to them, whereby they manifested repentance unto life: could not rightly have baptisme denyed them, otherwise they might, *Act.* 10. 45, 46, 47. and 11, 15. And this is every where the tenure of the Scripture, as in Mat. 3. all over, Mark 1. 4, 5. Luke 3. 3, 7, 8, 9, 10, 11, 12, 13, 14. in all which places, wee may plainly see two things; Iohns preaching, and the peoples practise: the heads of his teaching were that they should repent, and be baptised for the remission of sin. In the peoples practice wee may see, first, they ca

out of all the Regions (where he had taught) to Jordan; secondly, they confest their sins; thirdly, they were inquisitive about the minde of God, Luke 3. 9, 10, 11, 12, 13, 14. fourthly, they were baptised of *Iohn* in Jordan. The like preaching did *Peter* preach, Act. 2. 38. saying, repent and be baptised every one of you, for the remission of sinne. The Apostle would have every one to bee baptised, but first he would have them every one to repent. And the same practice was practised by Gods people there: for they that gladly received the word were baptised, ver. 41. the like preaching was preacht by *Philip*. And the like practice was practised by those that were converted by him. For when they beleeved *Philip* preaching to them the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised both men and women, Acts 8. 12. The like preaching was preacht by *Paul*; and the like practice was practised by the Jayler and his household, Act. 16. 31, 32, 33, 34. in which see three things. First, *Paul* spake the word of the Lord to him and all his:

his: ſecondly, hee and all his beleeved on God: thirdly, he and all his were baptiſed ſtraightway. The like preaching he preacht to *Criſpus*, and other Corinthians, Act. 18. 8. and the like was practiſed by them, for they hearing, beleeved, and were baptiſed. The ſame was preacht to *Lidias* and hers; and the ſame was practiſed by them, Acts 16.13,14,15. the ſame might bee ſeene by the Eunuch, & by *Cornelius* and his friends, and conſequently by all Gods people.

Obſerve alſo 3. arguments.

Firſt, Chriſt gave his Diſciples commiſſion concerning baptiſme, to baptiſe beleevers, Mark 16.16. and this reacheth to the end of the world, Matth. 28. 19, 20. therefore not to baptiſe them, or they not to bee baptiſed, is to diſregard his commiſſion, and to baptiſe others (eſpecially to knowne) is to goe beyond his commiſſion.

Secondly, want of faith, or of the new birth, is the onely bar to baptiſme, therefore they that enjoy theſe things may alſo enjoy baptiſme, but none elſe, Acts 8. 36, 37. and 10.45,46,47.

Thirdly, the Scripture holdeth out no other baptisme in any place, but of such as have faith, or repentance wrought in them, therefore they being not baptised, Gods word is taken from them, and to baptise others is to adde to it, the danger of which see Revel. 22. 18, 19.

Application.

This informes us of a great mistake about baptisme, even among Gods people themselves. Some are for it, as it is in the publicke assemblies, with all the appurtenances, being so taught. 2. Some finde the signing of the partie with the crosse to bee mans invention, and if that were left, they thinke it were right. 3. Some finde sureties no where spoken of in Scripture, and if that were remedied, they thinke it compleat baptisme, not minding perhaps the blasphemous speeches, which is worse then any of them; as that the childe thus baptised is regenerate and borne anew: and that Jesus Christ hath sanctified the river Jordan, and all other waters to the washing away of sins, which is horrible blasphemy, attributing that to water

ter which is peculiar to the blood of Christ, 1 Iohn 1.7. Also in regard of the subject, there is great mistake. Some think being so taught, that the children of al professed Protestants are to be baptised. Some thinke the children of beleevers: others thinke only the children of such beleevers as are members of some particular Church are to be baptised, and none else: whereas if they would but search the Scriptures, and embrace this truth, all these newfound and scriptureless baptismes would fall to the ground at once.

Secondly, they that baptise children, or any that cannot manifest faith, are guilty of the prophanation of Gods ordinance. Tis not their descent from godly parents will serve turne, as appears Luke 3.8,9. though the Iews had high thoughts of themselves in this respect, Iohn 8.44. and the Gentiles were onely swaid that way, as 1 Tim. 1.4. the which opinion is sharply reproved by Iohn, by Christ, and by Paul in those Scriptures.

Thirdly, hence we learne that they that

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are fit subjects of baptisme, I meane they whose hearts the Lord hath touche with his feare, and yet keepe off from baptisme, are guilty of the neglect or contempt of Gods ordinance: the danger of which see an example of in the Pharisees and Lawyers, for when the Publicans justified God and were baptised with the baptisme of Iohn, they rejected the counsell of God against themselves, and were not baptised of him, Luke 7.29,30.

Fourthly, this may teach Gods people to beware of judging and censuring the professors of this truth, as if they were too nice or too precise, for this discovers in them, though Gods people, the remainders of the old man, for naturally we are all given to speak evill of the things wee know not, or have not formerly been brought up in: the open prophane people speake ill of Puritanes (as they call them) because they run not with them in the same excesse of riot, 1 Pet. 4.3. and those called Puritans speak evil of Brownists (so called) for they outstrip them, and they speake evill of us,

going one step higher, to wit, in point
B. pitme: thus did Reuised Barbon of
his sin being open I may give him o-
n reproofe, 2 Tim 5. 20. who in stead of
proving the lawfulnes of baptising infants,
aking on him so to doe, in the meane time
erides us, and leaves that undone. Much
e to prove, Iosh 4. 2. who in stead of
praying to God, fell a quarrelling with
God. But my earnest desire is, that I and
r. Barbon, and all Gods people, though
ffering in judgement, might not differ in
ffections, but that there may be love and
nderaffections among us, seeing we are
rethren, and that we use no such vildme
peeches to one another, or to any, such we
ave learned that the wrath of man doth
ot accomplish the righteousnes of God
am. 1. 20. and that the wisdome from
ove is pure and peaceable, and easie to be
ntreated, and that the fruits of the Spirit
re love, joy, peace, long-suffering, gentl
esse, &c. harsh, dark, envious, wrath
c. are the works of the flesh, Gal. 5.
You deride us in your books about the
rise,

rite, matter, and manner of baptisme, t
two last are clearely proved by Scriptu
already, the rite of it being once lost, is t
only thing to clear; of that therefore a fe
words. Our baptisme received in our i
fancy (being corrupted) is notwithstandi
true or false: if true, though corrupted (
you hold) then needs must the other ord
nances be true, the Church also true, f
nothing (I conceive) is more corrupted (
so much) as baptisme, as in the first use; a
then it followes that you doe ill in leavi
true ordinances, and true Church state, a
should then returne againe. Ob. We s
off the corruptions only. Ans. Then shou
you got to the root, and strike at the gre
test corruption first, which is I conceive i
the subject. Your onely course then wou
be to let your infants remaine unbaptised
and then such as you and others (upon tr
all) judge to be in covenant, and precio
in Gods account; you might safely bap
tise by vertue of your baptisme, if yours b
true, though corrupted, as you hold it is; &
not doing so, you go a wrong way to wor

root out corruption. But for my part, I
eleeve Christ will at no rate own the bap-
ing of infants for his baptilme, and there-
re not true. And then it followes that it
eing falſe, is to be renounced as wel as the
hurch ſtate being falſe, and true baptiſm
well as true Church ſtate is to bee erect-
d; except we turne Familiſts and Liber-
ines, to let all alone, and live looſly, which
pinion is held out, for ought I know, only
y ſuch as are given up to their own luſts.
Ob. But where is your warrant for ſo
oing? I anſwer, That every Scripture
hat gives you warrant, or any of your
udgement, to erect a Church ſtate, gives
the ſame warrant to erect baptilme, ſith
the one cannot be done without the other,
or none can put on Chriſt (that is viſibly
by outward profeſſion) but ſuch as are bap-
ized into Chriſt, that is into the way, or
rofeſſion of Chriſt, for ſo is the meaning,
Gal. 3. 27.

So that as a certaine company of you
greeing in one, may become a body with
very ones mutuall conſent: juſt ſo might

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we or you take up this ordinance too, I me
if it be so that otherwise wee cannot partak
of it (as once it was) and also know th
Christ puts not impossibilities upon us; a
we are no where so enjoyned, that if we ca
not know absolutely a people that hath n
held it ever since John, then not to partake
it, but we are absolutely enjoined to be ba
tised, Mark 16. 16. Which is an impossibi
lity if that must needs be a tye. Again,
Christ had so tied us, then would you b
put to a great strait, to prove that baptis
that you have partakt of to be so upheld
which thing I believe you cannot possibly
doe, you must take the Popes word for
or else some Historie or other, which I da
not credit as I doe the Bible.

After this you affirme many things (
think unsound) desiring the Reader to judg
of three things especially. First you affirm
that all the children lineally descendin
from the faithfull, are in the everlasting co
venant of God, and are the children of th
promise, and many such expressions; but th
word saith, if ye be Christs, then are yee A

braham

brahams seed, and heires by promise, Gal. 3. 29. and the children of the flesh are not the children of God, but the children of the promise are accounted for the seed; the children of the promise are there put in opposition to the children of the flesh. But to bee briefe, weigh also these places following, Gal. 3. 7, 9, 14. Rom. 9. 6, 7, 8. 2 Cor. 1. 20. 1 Tim 4. 8. Againe you say, that the children in the Church at Colosse were baptised is plaine, Col. 3. 20, 21. I am sure it is plaine that those words doe not say so. But I thinke you meane there is a plaine consequence, as thus, There were children in that Church, Col. 3. 20, 21. but no Church doth consist of unbaptised persons, therfore those children were baptised. I grant this fully, that a Church cannot consist of unbaptised persons, and that some there had parents living, and were children in this sense, first the Apostle there writes to children, but I think the Apostle doth not write to infants, which you drive at, though I think ashamed to expresse it. For any man indued with reason might gainsay that; and I wonder that you

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being so exceeding large in the foregoing matter, should so passe this place over as you doe. 3. You affirme that Jesus Christ gave plaine and expresse order and command to baptise children, which you will make appeare thus; whole nations were to bee baptised, but children are a part of nations, therfore to be baptised: by the same ground it appeares that you do unbeleevers and their children wrong, excluding them, sith they are a part of nations. But if Christ did plainly command that children should bee baptised, as you say he did, Math. 28. 19. you need not goe so to worke to make it appeare. A plaine command will appeare to every ones view that reads it. But I desire you henceforward to father your errors your selfe, and not because they should passe say the Scripture plainly sayes it, for so doing you wrong the Scripture, and double your sin.

FINIS.

Yorke.